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II

STOP – LOOK – AND LISTEN

By R. M. GORDON

THESE familiar words from the old signs beside railroad crossings, provide an excellent motto for a retreat.

Our days are so full of hurry and bustle in our busy world of today, that it is essential for us to stop and to recover our breath—or rather, the Breath of God, Who is the Holy Spirit. Of course this is only a figure of speech, because the Holy Spirit does not leave us, His temple and dwelling place, unless we drive him hence by grievous sin. But we have to stop in our headlong pursuit of a thousand and one things, to remember His Presence within us.

There is an old "Gospel hymn" which reminds and warns people: "Take time to be holy". And that is a necessity. We have to leave behind us our work and problems and anxieties and turn in another direction: towards God. It is very true that many people come to make a retreat in order to get light upon some important decision in their lives, or to cope with some problem, perhaps some besetting sin. But if we spend the time of the retreat fretting and stewing about our particular problem, if we allow our special anxieties and troubles to keep right on gnawing away in our minds and hearts, like termites in wood, we shall lose the benefits of the retreat and probably will be no nearer a decision or a resolution than we were before we came.

In a wonderful passage William of St. Thierry, contemporary and friend of St. Bernard of Clairvaux, writes, "Yes, come with me, my thoughts, will and desires, let us go up to that mountain: that is where God looks down on us and where we gaze on God. Cares and troubles, you must stay down here with the ass which is my body, and wait until the boy and I—by which I mean reason and understanding which speed us our way — come down again to you after we have adored. For we certainly will have to return . . ."*

If there is some urgent problem which we feel we must talk about, we can consult the person-in-charge, who will advise us what to do

*William of Saint Thierry, "De Contemplando Deo". (I am grateful to R. Mother Columba, O.S.B., of Regina Laudis, Bethlehem, Connecticut, for locating this passage.)

next. But after that, we should drop it for the time being. And as Christian, in Bunyan's "Pilgrim's Progress", lost the burden from off his back before the Cross, so let us kneel before Our Lord in humility and hope, knowing that He will free us from our difficulties—or, at least, from the worry and anxiety about them. To offer them to Him in the Sacrifice of the Mass is the best way of getting rid of their misery and of learning to use them in union with His great Sacrifice; of receiving the grace to cope with them or to bear them for and with Him.

In these few hours or days we are to concentrate upon Him alone, to let ourselves go, deep into the abyss of His Love, not to be haggling about our petty worries and misfortunes:

> May struggling hearts that seek release,
> Here find the rest of God's own peace;
> And strengthened here by hymn and prayer,
> Lay down the burden and the care.

We should make sure, too, that we take some of the free time for recreation and relaxation. Now, of course, by this is not meant games, or sports, or radio, or chatting together! Those things we have left behind us for the time being. And, to be sure, a retreat is not a vacation. It is a rest but "a rest most busy" as one of the old English mystics said about the life of heaven. A retreat is no place for anyone who is so utterly exhausted physically, that he needs to lie in bed and have his meals brought to him! But, on the other hand, it is absolutely essential to avoid strain and tension. A person who perhaps is making a retreat for the first time, who is a bit uneasy about it and confused as to procedure, can get very tense. If one does feel at all "edgey" and overwrought, one should at once consult the person-in-charge who will give suitable advice. A lot of our tenseness is probably fear of doing the wrong thing, because the atmosphere and environment seem strange. This is just a lack of simplicity and pride —turned-inside-out—but it takes a long time for some us us to grow up enough spiritually to be able to make little mistakes without getting all upset!

So, in some free period, we should go outdoors—for a walk, or stroll around the garden or grounds, and relax with one of the books given us for spiritual reading, or just sit there and think over some

of the things that have been said in the addresses, or that have come to us in prayer. Let us look about us at the world of nature, God's creation—

The heavens are telling
The glory of God . . .

All those things will speak to us of God if we will only let them. That is why a retreat in a country place, or where there is a garden or plenty of grounds is particularly beneficial.

It may be, too, that for an older person, or someone who needs it, the person-in-charge may advise a good rest, for a while, each day, in one of the free times.

We are not at a retreat as if we were a prison gang. One often thinks about that, looking at the strained, anxious, downcast expressions of some retreatants. We are in God's House,—His children, His family. And despite all our faults and failures, He loves us with an everlasting love.

If our interior gaze is really concentrated upon Our Lord, if we are looking at Him, we won't have the opportunity to be so distracted by other things. That is precisely why we are here, as we have said previously.

We lift up our hearts unto the Lord, and in prayer and quiet thinking about Him, in the light which comes from Him, we try to revise our ordinary way of looking about us. The great difference between the saints and ourselves is that they looked upon the world of men, upon those around them, upon sinners, as God looks upon them: "sub specie aeternitatis". "Let this mind be in you", St. Paul admonishes us, "which was also in Christ Jesus".

We are trying to acquire that new point of view—not to judge merely according to our own unstable feelings. This obviously, can't be done in one retreat,—or in many, for that matter,—but we can at least make a beginning, with God's grace.

And how much we have to consider, as we turn to think just briefly of ourselves, in the light of His holy Presence: and our own falls and failings, our negligences, our carelessness, our forgetfulness of Him. How small, how petty, how full of malice our hearts seem in

the Presence of Infinite Love! In sincerity and humbleness of heart we look at Him and say truthfully, "Lord, have mercy upon me, a sinner". We see very plainly that we can never say, "Oh, that cry may be appropriate for a lot of people who do quite startling things and are really very dreadful". No, that applies to each one of us, for He alone knows the actual measure of our sinfulness and our guilt.

So we look unto Him, in deep contrition for our failures, and we turn to Him to lift us from what we are into what, with His grace, we may become. If we have not made our confession before coming to the retreat, or if perhaps we have never made one, here is our opportunity to be cleansed and renewed in the Sacrament of Penance, as Naaman was in the waters of Jordan. If we just speak to the person-in-charge, he or she will make an appointment for us with the conductor of the retreat or with some other priest who will help us. If this is all new and strange to us, there is no need to be perturbed and frightened. We are not going to be pushed into anything. We are not gong to be browbeaten and berated. When the thief on the cross turned to Our Lord, in penitence and humility, Our Lord replied to him, "Today shalt thou be with me in paradise". The Confessor is the minister of Christ's love and forgiveness to those who come before him in sincerity and truth.

* * *

We have already referred to the fundamental necessity of silence for a retreat. Indeed it is a *sine qua non*. Occasionally one hears of denominational groups holding a "retreat" somewhere. But when one examines the schedule, one finds that there is no silence at all. There are lectures and meetings and discussion groups and all sorts of "fellowship gatherings" and "get-togethers", and sometimes even sports, for recreational activities! All this may be very pleasant and, for its purpose, it may be helpful. But it does not constitute a retreat.

To a person making a retreat for the first time, all the silence, the quiet, may seem extremely odd—especially coming from our world of noise, today. Why not chat with the person who sits next to me? Why not talk at meals, instead of having to listen to the clink of folks and spoons or to someone reading from a book?

Well, as we have said before, we are listening for what God has to say to us. Some inspiration may suddenly strike us, while we are

coping with the meal, or some sentence from the reading may arrest us. "The Spirit bloweth where it listeth"—not only in the Chapel but even in the Refectory, perhaps! And it is extremely rude to talk when Someone is speaking to us. In the same way, it is rude to break in upon another retreatant's private conversation with Our Lord. To break the silence, except, of course in a case of necessity, is to shatter something very beautiful. We don't want to be like the two chatty old ladies during a magnificent Symphony Concert, when, at a sudden pianissimo the voice of one rang out, "Oh, I always fry mine with onions!"

Thus far we have been speaking of exterior silence: being quiet and not talking. But even more important is a gradual interior silence: letting our minds and our emotions become calm and still under the influence of the Holy Spirit. The exterior silence during a retreat is not a negative, frustrating discipline, it is a creative power. It is the means whereby gradually "the peace of God which passeth all understanding shall keep (our) hearts and minds" . . . If at first we can't see this and find it all strange and difficult, we shall realize as we grow more and more accustomed to it what a truly refreshing and blessed help it is. "For while all things were in quiet silence . . . thine Almighty Word leaped down from out of heaven." It is always in quiet silence that He comes.

* * *

Obviously, we listen to the addresses which are given by the conductor, in a public retreat. "Ministering in Christ's Name," He is giving us material to nourish our souls, which we can reflect upon during the periods for meditation and prayer. Now there are retreat masters who are famous and those of us who have made many retreats have all had the privilege and joy of hearing some conductors whose burning words have left an indelible impression upon our souls for our whole lifetime. But the retreat-master is not there as an orator. And to make a retreat just to hear Father So-and-so, because he is known as a brilliant speaker is to miss the point of a retreat. Nor, on the other hand should we feel our retreat is a complete failure just because we may not care for the addresses.

Some retreatants may like to take notes during the addresses. This is usually helpful because then, later on, we can turn back to our notes

to find some particular point which especially impressed us. Others, who have very good memories, may prefer just to try to absorb the talks. Only let us make sure that we really do just that, so that we can think about them afterwards—not let them merely flit through our minds. Perhaps we can jot down a few salient points at the close of each address. For the addresses are given us to help us with our own thinking: they are the gate which each time is opened for us into the green pastures and beside the still waters. It is for us to pass beyond the gate into those everlasting pastures and to the fountains of eternal life.

As we think over the various points, the new lights, perhaps, some arresting phrase or illustration, our own meditation will blossom into prayer. This, like the Mass, is a vital part of our retreat. Here is where we come so close to God! Here our considerations lead us on to that "heart-to-heart talk with Someone Whom we know loves us", of which St. Teresa Avila speaks.

We should be careful, incidentally, especially if this is a new experience for us, not to try to make the time of prayer an endurance test, physically, just to see how long we can bear to kneel. Just because someone else,—or a good many others,—may kneel upright the entire time does not mean that we can, or should! To kneel when finally everything becomes a blur and all we can think of is, "Oh, how me knees hurt!" is not a "loving conversation with God." For beginners especially, or for someone who is not physically strong, it may undo much of the value of the retreat. If we feel at all faint or "queasy", we should at once get off our knees and sit in the chair or the pew. Even if this should occur during the Mass, it is far less irreverent, under such circumstances, to sit quietly than to collapse in a faint which would be disrupting, and disturbing for everyone.

To follow the beautiful liturgical Offices during the day, with the lovely antiphons and hymns and familiar psalms, will bring us new light, too. In these great songs of penitence, of praise and thanksgiving, of trust and confidence which have come down to us through the ages, hallowed by usage, we can lose ourselves and our own pettiness. There is the wonderful plainchant, too, in the Sung Masses and Offices, which, thought it may strike us as strange at first, will gradually draw us with its exquisite melodies and rhythms into a different atmosphere.

Stop – Look – and Listen

If we have difficulty in finding our way about in the Breviary, the Office Book, we have only to speak to the person-in-charge, and someone will give us a few directions and instructions.

And above all, the daily Mass, "the one, true, pure, immortal Sacrifice", gives us the opportunity to come before His Presence with thanksgiving and to offer ourselves to Him, in humility and love, for His purposes.

The time of our personal thanksgiving, directly following the Mass, is of the utmost importance, when, having received Our Lord in Holy Communion, we "feed on Him in (our) hearts by faith with thanksgiving". Here is the deepest intimacy of prayer, when we can say very humbly and lovingly, "Speak, Lord, for thy servant heareth", and wait patiently and quietly in the enfolding stillness for His word to us.

* * *

Love knows no weariness; the instrument may, but the loving heart knows not what weariness is. Love ever sustains the natural body when it otherwise would fail.

FATHER BENSON

THE NEED FOR RELIGIOUS COMMUNITIES

By Hamilton Schuyler

II

(*Continued*)

It is beyond any doubt that England in the early days was mainly indebted to the institution of monasticism for the civilization it enjoyed. In no country did the monks render a greater or more lasting service to the cause of religion and social progress. Many of the great cathedrals were originally conventual churches, while the ruins of great abbeys testify to a corporate splendor and wealth that we today can only faintly imagine.

With the incoming of the Normans and the consequent introduction of continental influences came a rapid increase of monastic foundations. Almost all the European orders flocked to England and set up their houses. During the twelfth century nearly five hundred monasteries were founded, in the thirteenth about one hundred and fifty, while in the fourteenth there were only twenty-three, and in the fifteenth but three. It is estimated that when the monasteries were at the height of their prosperity the land belonging to them constituted from one-fifth to one-tenth of the whole acreage of the country. Long before the dissolution of the monasteries under Henry VIII, it was felt that there were too many of them, and steps were taken to reduce their numbers and check their accumulations of landed property. It is estimated that the number of "religious," including men and women, in the period immediately preceding the Reformation, totalled 100,000, certainly an undue number in proportion to the inhabitants of the country, which could not at that time have much exceeded three million souls.

Complaints as to the inconsistency of the lives of the monks, their corporate greed, and their unwillingness to perform the duties of their calling, were numerous. While it is probable that there was much exaggeration in these charges, and that the monks were never as bad as their enemies tried to make them out, yet it is doubtless true that a distinct lowering of discipline had taken place in many instances. Nevertheless, it may well be questioned whether the

monasteries were really the sinks of iniquity that their detractors claimed them to be. There is small evidence to prove, at least in the case of the larger houses, that gross breaches of discipline were tolerated. When Henry VIII, after his break with Rome, determined to destroy the monasteries, certainly he and those who acted with him were not moved by moral considerations, but rather by a desire to sever completely all relations with Rome and to take over for their own uses the vast wealth which the monasteries possessed. The relations between the abbots of the larger monasteries and the Pope were of a close nature, and Henry doubtless felt that unless they were displaced and their influence destroyed, his task would be rendered difficult, if not impossible. The abbots and monks were "Pope's men," and if left intrenched in power would continue to be a thorn in his side. Far more than the secular clergy, the religious would be indisposed to accept the principle of Royal Supremacy which Henry was determined to enforce.

The dissolution of the monasteries and the confiscation of their estates, beside ridding the king of one of the chief obstacles which lay in the path of complete separation of the English Church from the Roman See, placed at his command vast sums of wealth. The major portion he retained for his own personal use, but he also enriched his favorites, and to some extent allowed the people generally to share in the spoils, thus stifling much opposition to his sacrilegious proceeding. Whatever view may be taken of the matter, it is certain that the English Church and the cause of religion generally suffered thereby a tremendous loss. The spiritual provision made for the people in many places through the support furnished by the monastic foundations, was cut off. The poor no longer received their customary doles. Pauperism increased by leaps and bounds. Large tracts of land were no longer cultivated, and relapsed into bogs and wildernesses. A great injury was done to the cause of education. Magnificent libraries were burned, and priceless treasures of gold and silver plate were dumped into the melting pot. Clerical life declined in quality, as by the destruction of the monasteries the chief centers of learning were obliterated, and candidates for Holy Orders ceased to present themselves as previously from the upper ranks of society. It is said that during the century which followed the accession of Elizabeth scarcely a person of noble birth took Holy Orders.

The financial loss alone to the English Church in the first century after the dissolution is reckoned at over fifteen million pounds sterling.

It is evident that an institution which had been closely identified with the religious and social life of the nation for a thousand years could not be summarily annihilated without causing untold loss and misery. That the English Church proved able to withstand the blighting effects of this catastrophe speaks volumes for its inherent vitality. Had the wealth which belonged to the monasteries, instead of being diverted into the pockets of individuals, been employed in providing for the religious and educational needs of the people, perhaps the dissolution of the monasteries would not appear in so tyrannical a light. As it was, their spoliation can be regarded as little less than a wholesale robbery of the English people. With all the faults which may justly be brought against the monastic system, it must at least be admitted that in the long run its work and its influence were distinctly beneficent, and that apart from it the civilization and Christianity that we enjoy today would be deprived of much that is good and noble.

(*To be continued*)

A RETREAT LECTIONARY

By D. A. MILLER

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	II	43	Jer. 31:31-35	Heb. 12:12 (258)	John 20:24 (288)	Epiphany I (109)
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BELIEVE WHAT (284)	V	25 (369)	Is. 30:18-21	I John 5:4-12 (170)	John 20:24 (288)	(228)

*Prayer Book page

WHAT AN EPISCOPALIAN CAN SAY TO A UNITARIAN

Rev. R. H. Palmer, S.S.J.E.

I share with you your belief that all truth is one, so that scientific truth and religious truth cannot be at odds. Like you I have great respect for science, but I notice that as the knowledge of science increases its expression of the truth changes. It not only supplements its older expressions, but sometimes contradicts them. Religious statement of truth being philosophical is less subject to such change of expression. I cannot accept the scientific statements of to-day as the final word. I am sure than man needs, and has, a more certain faith to support him than the passing statements of science or philosophy. It is a faith capable of proof by experiment. As the chemist makes an act of faith when he puts two chemicals together believing that he will get a certain reaction, so a Christian speaks with God in prayer and finds that he is in touch with a real Friend.

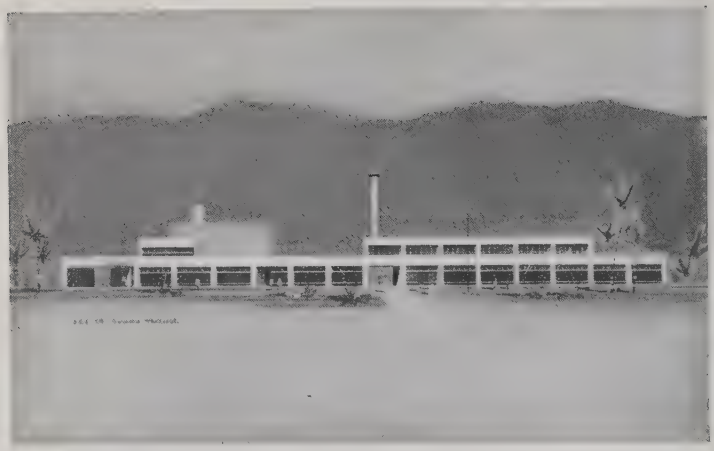
I also share with you your strong belief that the unity of God is the basic fact on which all science and religion depends. There is but one living and true God. You will agree with me that personality is the highest form of existence which we know. God must be at least personal or he will be lower than we, his creatures are. Personality demands others with whom to associate. Personality in isolation is inconceivable. With whom did God associate before he created man? In that ageless eternity which preceded creation did he lack personality? Was He a blind force, unthinking? If so whence this amazing universe. Within the Godhead there must have been the makings of personality. The doctrine of the Trinity helps us to see how this could be. From all eternity the Father, the Word, and the Spirit associate together enjoying perfect fellowship and love. God is love. But there cannot be love without an object of love. Whom did God love before he made the world? Father, Son, and Holy Spirit had perfect love together from all eternity. This was made clear to us when in Jesus we see the Word taking our human nature and so revealing God to us in a way we can understand and giving us the

experience of his Spirit. I cannot give up belief in the Trinity, for to do so would mean in the end giving up belief that God is personal and that God is love, and that he is knowable. In the Anglican Communion there is great respect for science, philosophy and learning. At the same time Anglicans are well anchored in the truth of the personality of God made known in the Trinity and Incarnation of Christ.

* * *

The great matter of our prayer is speaking with God, developing certain affections. It matters but very little by what gate we enter into the heavenly city if only we enter in, but it is the speaking with the great King which is the real matter.

FATHER BENSON



Atomic Power Research Institute as Planned for
St. Paul's University, Tokyo

Fr. Takeda, S.S.J.E. and President Matsushita of St. Paul's University at the Ground Breaking of the Atomic Power Research Institute in Takeyama, Yokosuka on Dec. 22, 1959. The Episcopal Church is giving the Reactor for this work.

COMMUNITY CHRONICLE

THE annual winter retreat for the Community was held Jan. 4 - 16 at the West Newbury farm. Fr. McCausland, S.S.J.E. was conductor.

Brother Thomas took his first annual vows on the Feast of the Conversion of St. Paul, Jan. 25.

* * *

Father Williams conducted a retreat for the Sisters of St. Margaret, Louisburg Square, Jan. 1. He sang the Mass at the clothing of a Novice at All Saints, Catonsville, Md., Jan. 19. At the Monastery he conducted a retreat for the clergy of the Diocese of Long Island, Jan. 25 - 29. On Feb. 1 he officiated at the clothing of a Novice at St. Anne's, Arlington Heights. The following day Fr. Williams sang the High Mass and officiated at the Profession of two Sisters of St. Margaret, Boston. He addressed the Ministerial Association at New Bedford, Mass. On Catholic worship Feb. 9. From Feb. 16 through 18 conducted a retreat for the clergy of the Diocese of Georgia at Jekyll's Island. He preached Feb. 21 at St. Alban's Church, Kingstree, S. C. On Feb. 23 he attended the Advisory Council on the Religious Life held at the House of the Redeemer, New York City. He gave a talk on Missions in Japan to the Woman's Guild, St. Stephen's Church, Providence, R. I. March 7. On March 9 he spoke on Japanese Missions at All Saints, Ashmont. He conducted a retreat for the Sisters of St. Mary, Peekskill, N. Y., March 21 - 28.

Father Smith made his regular visitations to the Sisters of St. Mary Jan. 18 - 21, Feb. 15 - 18, and March 15 - 18. He conducted a retreat for Harvard and Radcliffe students Feb. 21 and 22. From March 6 through 13 he preached a Mission at St. Thomas Church, Dover, N. H. At Swansea, Mass. he conducted a quiet day Mar. 24.

Father Wessinger on Jan. 29 conducted a quiet day at St. Anne's, Arlington Heights. The same for the girls of the School he conducted on Feb. 2. On the Fridays in Lent he delivered a series of addresses for the Sisters of St. Anne, Arlington.

Fr. Palmer presided at a conference at Sudbury, Ontario, Canada, Feb. 8 - 13. From Feb. 14 to 21 he preached a Mission at St. Mary

Magdalene, Toronto, Canada. He conducted a retreat for the clergy of Algoma at North Bay, Ontario, Feb. 23 - 25. He preached a Mission Feb. 28 - Mar. 4 at South Porcupine, Ontario. From Mar. 6 through 13 he preached a Mission at Virginiatown, Ont. He addressed a group at All Saints, Ashmont, Mar. 16 on rural mission work, and gave a talk on the Canadian Prayer Book Mar. 29.

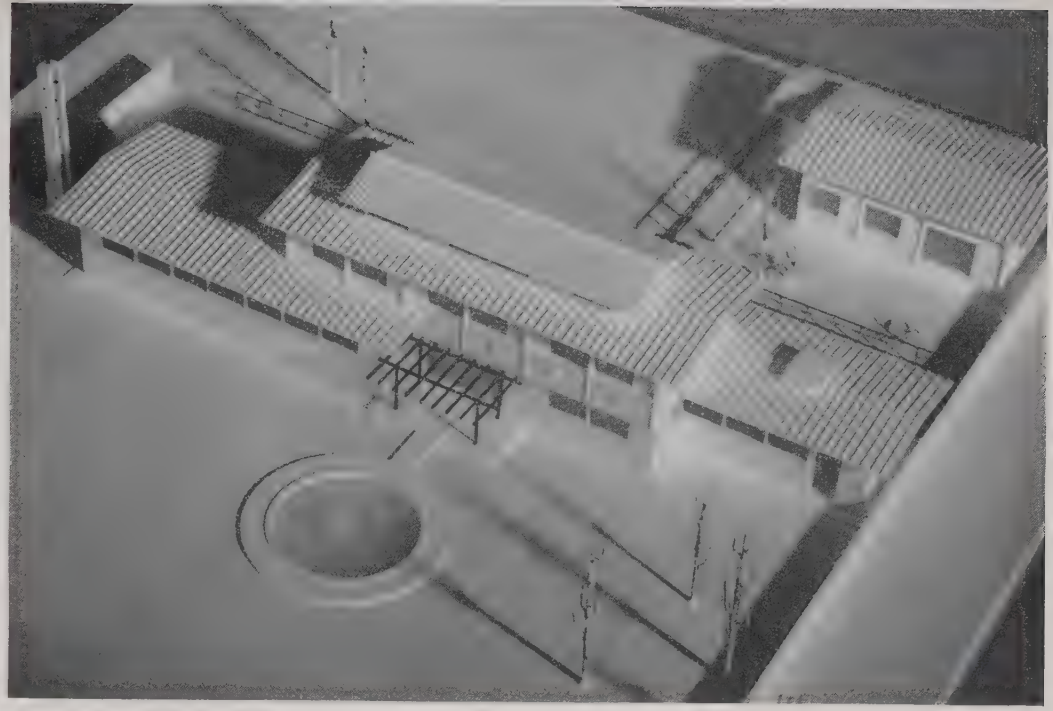
Fr. Rowell preached and gave a talk on the Religious Life to a gathering of young people at Trinity Church, Newport, R. I. Jan. 10. On Feb. 2 he gave a talk at Newtonville, Mass. Feb. 11, 18, 25 he conducted a School of Prayer at Natick, Mass. Feb. 14 he gave a lecture at Bates College at Lewiston, Maine. Feb. 28 he preached at St. John's Church, Jamaica Plains, Mass. Wednesday he conducted a Mission at St. John's, Jamaica Plains during Lent. Mar. 5 and 6 he conducted a Quiet Day and preached at Wethersfield, Conn. Mar. 26 - 27 he preached and took part in a Conference on Vocation at the Cathedral at Halifax, N. S.

* * *

CHICAGO

Fr. Pederson had a Retreat and Conference at the De Koven Foundation, Jan. 15 - 17.

Fr. Upson had a Quiet Day and preached at Grace Church, Jefferson City, Mo., Mar. 5 - 6. Mar. 11 - 13 he had a retreat at Shawnee, Okla. Mar. 20 he spoke on Vocation at All Saints Church, Western Springs, Ill. Mar. 23 he preached at St. John's Church, Irving Park, Ill. Mar. 29 he conducted a quiet day at St. Giles Church, Northbrook, Ill.



Architect's Model of the Society's New House in Tokyo

BOOK REVIEWS

HIS MOST WORTHY PRAISE is the title of a gem of a little book (108 pages) by Roland F. Palmer, S.S.J.E., D.D., a member of the General Synod Committee on the Revision of the Canadian Book of Common Prayer which sat for over sixteen years. The revised books was officially adopted last December, for which Father Palmer's book serves as a handbook. One gathers from the foreword that Father Palmer was a valued member of the Committee. Certainly something of his own spirit pervades his book—Catholic and Evangelical, his love of the Lord Jesus and his love of people, his winsome common sense and down-to-earth illustrations. Some of the chapter titles suggest how helpful are the contents not only to Anglicans, but to those who want to know the principles of Liturgical worship: –The Symphony of Creation, Liturgy and Life, The Rhythm of Worship, The Rhythm of the Rites, etc.

Typical of Father Palmer's way of enriching a familiar devotion is this brief quotation, following the last half of the first word of administration ("and feed on him in thy heart by faith, with thanksgiving"). "You do not get all the good of your earthly food as soon as it enters your mouth. Long after the meal is over, you are drawing strength from the food. We can feed on the grace of past sacraments. Jesus will be with you all the week. Moment by moment, you can feed on Him in your heart. You can draw strength from Him, for He will be there."

I haven't the revised Canadian Book at hand, but what a glorious enrichment of the Calendar! Father Palmer writes, "Let us look at September and see what interest the Calendar can give to the Christian daily life:

1st. Giles, Abbot, Southern France, about 720—this good man, when he retired, went to live in a lonely hut where he might prepare himself for death. One hunting season the archers were ranging the woods and a deer, fleeing from them, ran to Giles who stood between the deer and the hunters and was wounded with the arrow. He was lame ever after, and so is the patron of cripples. Saint Giles, Cripplegate, in London is named for him. The cripples used to sit there to beg.

8th. The Nativity of the Blessed Virgin Mary, our Lord's Mother.

10th. Edmund Peck, 1924, the self sacrificing little man who gave his life to convert the Eskimo, living like them in great hardship and privation in the Canadian North.

13th. Cyprian, Bishop of Carthage, 258, who led his people to care for the sick in the plague when the heathen fled and deserted the poor sufferers, and so they won a hearing for the Gospel. In a persecution some time later, he bravely gave his life for Christ.

13th. The first General Synod of Canada, 1893—this Synod under Archbishop Machray did for the Canadian Church what Theodore did for the English Church. It brought together the Church of Eastern Canada, the Church of Western Canada (that is Rupert's Land), and the Church in British Columbia, all into one nationwide body.

14th. Holy Cross Day—a commemoration of our Lord's Cross and Passion in the fall of the year. This day marks the autumn Ember Days.

20th. John Patteson, Bishop of Melanesia, Martyr, 1871, went ashore on a Pacific Island, to preach Christ. His body was later found, floating in a canoe, with five wounds like our Lord and with a palm branch knotted five times lying upon his breast. It was some of the descendants of those converted by Bishop Patteson, who succored the soldiers during the war, when they took refuge from the Japanese on those same Pacific Islands.

25th. Lancelot Andrewes, Bishop of Winchester, 1626—one of the translators of our English Bible, a devout man and the landing preacher of his day. His book of devotions has been used in private prayer by every generation of Anglicans since his time, and his sermons have been recently greatly admired and a book written about them by a Roman Catholic writer—M. F. Reidy, S.J."

There are seven more for September not listed here for lack of space.

Published by the Department of Religious Education of the Anglican Church of Canada as the 1960 Lenten Book, it has an attractive cover, and the cost ($1.10 postpaid), about half of a comparable book by the Seabury Press.

Father Whitney Hale

OUR FATHER. Princess Ileana. Faith Press, Ltd., London, Paper 17 pp.

THE Princess Ileana of Romania, whose writing dealing with the deep verities of the faith have brought help to many, has put us still further into her debt by this little pamphlet, consisting of brief prayers or meditations based on that matchless prayer that Christ Himself has given to us.

Princess Ileana has divided the prayer, including the doxology at the end, into fourteen brief clauses, and each of these gives rise to a prayer to be used on rising and on retiring each day. The series begins on Monday morning with *'Our Father, Who art in heaven'*, and closes on Sunday evening with *'Now and ever and unto ages of ages. Amen.'*

This is a little book which the devout Christian would wish to keep always at his bedside. We do not see how anyone taking the time to use these brief prayers faithfully and devoutly each morning and evening could fail to advance in the spiritual life.

It would be still better, if five or ten minutes could be devoted each morning and night, in reading slowly and considering with care the thoughts suggested by these simple and beautiful devotions.

It is to be hoped that Princess Ileana's booklet may become widely known. It ought to appeal to Christians of every name.

G. M. W.

* * *

GREEN AUTUMN. Poems by Virginia Huntington. Dorrance & Company, Philadelphia. Cloth. 71 pp. $2.50.

THIS is Virginia Huntington's sixth book of poems, and, in the opinion of your reviewer, is by far her best. It includes religious as well as secular verse. The nature poems show a keen perception of outward beauty but pass beyond this to enter into the hidden meanings of what is seen. How apparent this is in the brief poem, entitled "Strange Beauty".

"Leaning on the cliff, accomodating
To the prevailing winds, the crooked pine

Grows like a cripple in undeviating
Fortitude. Strange beauty, a design
Of rigors of endurance. Artifice
Forever doomed to grow in one direction,
Bearing its adversity with grace.
Maimed in an approximate perfection."

There are some delightfully whimsical poems also, as, for example, St. Jerome (p. 33).

And on the dedicatory page (the book is dedicated to the Society of the Companions of the Holy Cross, of which Mrs. Huntington is the head) there is a deeply religious, and profoundly moving little poem called "The Cross, a Paradox".

"Brimming nought,
Bounty of emptying,
Lavish nakedness,
Excess of poverty:
O heavenly Alchemy,
The thirsting floods the world.
Lo, even the tree had died
To make Thy Cross."

G. M. W.

* * *

THE DAYS OF OUR LIFE. Francis L. Wheeler. Edited by A. Pierce Middleton, Ph.D. Morehouse-Barlow Co., New York 1959. Cloth. 202 pp. A selection of the Episcopal Book Club.

IT is a joy to find a little book like this, of meditations dealing with the Christian Year and the great festivals and penitential Seasons. In his thoughts about the liturgical year, Fr. Wheeler has given us much valuable material for meditation and prayer. He shows a deep knowledge of theology and real understanding of the way of prayer. Great care and much thought have gone into these meditations to help souls grow more profoundly in the interior life and to become more truly united with Our Lord and Saviour Jesus Christ.

It is the kind of small book one might like to keep on one's bedside table to turn to from time to time for refreshment and enlightenment, and for the stimulation of one's own thinking and prayer.

R. M. G.

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THE COST OF DISCIPLESHIP. Dietrick Bonhoeffer. The Macmillan Company, New York 1959. Cloth. 285 pp. Price $3.00.

DR. G. K. A. BELL, late Bishop of Chichester, states in his foreword that "this book will show men by what fire this young German churchman was possessed. It will also show the cost at which discipleship, in all nations is to be won."

"Suffering, then", says Bonhoeffer, "is the badge of true discipleship . . . Discipleship means allegiance to the suffering Christ, and it is therefore not at all surprising that Christians should be called up to suffer . . . To go one's way under the sign of the cross is not misery and desperation but peace and refreshment for the soul; it is the highest joy".

There is great power in these burning chapters and great love. The devotion to truth, the courage to be faithful to it despite all consequences, shine out on every page. Bonhoeffer was a fervent Lutheran, despite his critcisms of his church in those days. Some of us, therefore, could not agree with all of his theology or with his ardent admiration for Luther. But the great and inspiring fact is that he preached "Christ crucified", not only by word, as so many do, but by his life. His life was the measure of his words. True to his vision of the meaning of discipleship in a hostile world, he followed all the Way of the Cross—through prison and concentration camps until he too met his calvary at the hands of the infamous S. S. Black Guards in 1945. It is a very moving and impressive book.

R. M. G.

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SAINTS WHO MADE HISTORY. The First Five Centuries, by Maisie Ward. Sheed and Ward Co., New York. 1960. Cloth. 377 pp. Price $4.50.

Book Reviews

FAR too often the great figures of the early Church are dim and unreal for us—merely past milestones in the Church's History. In these readable accounts they emerge as real men, not figures in stained-glass windows, and as the directing forces, under the guidance of the Holy Spirit, of the progress of the Church of God. Truly, "there were giants in those days", one realizes!

And yet it is rather comforting, as these great figures step out of the swirling mists of antiquity, to find that in every age, men were basically very much alike and conditions arose similar to our own times. Somehow, in the mellow light of a distant past, the angularities are blurred and we tend to feel that the oft-quoted expression "How these Christians love one another!" was the prevailing characteristic of every century except our own. It wasn't! One has only to read these accounts to do away with that fancy.

A great deal of study and research has gone into the creating of these readable and informative biographies. Some, quite naturally, are more vivid than others. We particularly enjoyed St. Jerome, especially the picture of such a brilliant and fiery personality teaching Greek and Latin to the children of Bethlehem at a free school he opened there!

The sketches of these early saints and holy folk, and the times in which they lived are necessarily brief and not profound. But they can serve to awaken interest and to urge one on to further investigation and study.

R. M. G.

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CHRISTIAN PROFICIENCY. Martin Thornton. Morehouse-Barlow Co., New York, 1959.

IN this book Fr. Thornton of the English Oratory of the Good Shepherd addresses the "faithful remnant" of lay people in the Church who have already begun their spiritual journey toward salvation and are earnest to become proficient in this occupation. He writes for those who want a systematic approach to this task, for those who want a guide to an orderly and disciplined spiritual life. The author centers his attention around three acts: the Divine Office, the Eucharist and Private Prayer. To such floundering laymen as

the writer of this review, the book is highly informative and quite helpful. The last half of the book which deals with aids, difficulties and dangers and Christian maturity are well worth the price of the book.

A quotation from St. Bernard at the head of Chapter 4 remains to haunt one long after the book has been finished: "If anyone makes himself his own master in the spiritual life, he makes himself scholar to a fool." Fr. Thornton writes at some length on the relations between the "proficient" and his spiritual director and/or confessor. They are the most consoling and moving parts of the book. One wonders, however, how many priests would be willing or even interested in the type of spiritual direction suggested by the book.

There are only two points about the book which merit adverse comment. In the first place the Divine Office, which is mentioned over and over again in the book is not clearly defined anywhere but in the glossary at the end. In the second place. Fr. Thornton exhibits what can only be described as adulation for the writings of Dr. Mascall. With all due respect for the latter, it seems to this reviewer that some of the references to him and the longer quotations from his writings could have been cut down. But these are very minor criticisms of a book that many a lay "proficient" has been looking for for a very long time.

L. J.

* * *

With data assembled by the Overseas Mission Society, the Episcopal Book Club has just published *A Guide to Episcopal Churches Overseas* for the benefit of Churchmen in their travels abroad and to acquaint them and others with the work of the Church beyond the continental limits of the United States.

The 48-page *Guide* sells for thirty-five cents and may be obtained from Church bookstores, or directly from the Episcopal Book Club, Nevada, Mo., or the Overseas Mission Society, Mount Saint Alban, Washington 16, D. C.

Two years ago the EBC published *A Pocket Directory of Episcopal Churches in the U.S.A.*

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER ROWELL, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

CUM · EIS · ET · IPSI · POPULUS · EIUS

COWLEY

ECCE · TABERNACULUM · DEI · CUM · HOMINIBUS · ET · HABITABIT

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

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